



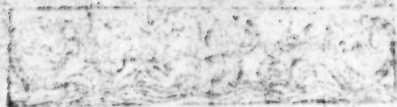
THE  
Fall of King  
*Nabuchadnezzar.*

Dan. 4. 28. 29. 30.

By Henrie Smith.



L O N D O N,  
*Printed by Thomas Scarlet.*  
1 5 9 1.



THE  
Fall of King

Richard III.

Dramatis Personæ

By Henry Smith.



LONDON:  
Printed by Thomas Smith.

1794.



Dan. 4. 28.

28 While the word was in his mouth, a voice came from heauen, saying: O King Nabuchadnezzar, to thee be it spoken, thy kingdome is departed from thee.

29 And they shall driue thee from men, and thy dwelling shall bee with the beasts of the field, they shall make thee to eate grasse with the Oxen; & seven times shall passe ouer thee, untill thou knowest, that the most highest God beareth rule ouer the kingdoms of men, and giueth to whomsoeuer he will.

30 The verie same houre was this thing fulfilled vppon Nabuchadnezzar, and hee was driuen from men, and did eate grasse

until

A 3

as

*as the Oxen, and his bodie was wet  
with the dew of heaven, til his haire  
were growne as Eagles fethers, and  
his nayles as birdes claws.*



From the 26 to the  
ende of this chap-  
ter, is laide downe  
the pride, fall, and  
restitution of Na-  
buchadnezzar. The  
two first verses are like a banner of  
his pride, which shewe him in his  
ruffling as it were in the aire, be-  
fore hee knewe God, or himselfe.  
The three next verses are the dis-  
couerie of his shame, which shew  
him in his misery, as it were groue-  
ling on the ground, after God had  
cooled his courage. The foure last  
verses are the celebration of his re-  
couery, which shew him in his ho-  
lines



lines as it were rapt into heauen, & singing with the saints for ioy, that God had brought him into his knowledge, though it were through shame and trouble, and losse of all that he had seuen yeeres together. Of his pride we haue heard already: yet because we are frendes to vices, as wee are to men, so long as they prosper & flourish; but when they decay and fall, then we shrink away, and are ashamed of them: so it may bee, if yee could see pride take a fall, though ye loue her well yet yee would forsake her, like a banquet out, when ye see that shee can pleasure you no longer. Therefore yee shall see *Nabuchadnezzar* vpon his feete againe: before you beheld him vpon his knees, that when ye see what a king he was in his galleries, and after finds his seruants

4  
wants in his pallace, & his subiects  
in his throne, & himself like a beast  
in the wildernes, God may giue  
you hearts to thinke a little of this  
sinne, what it is which cost so dere,  
and is as common now in euerie  
house, as it was then in the Kings  
court.

After twelve moneths, (sayth Da-  
niel) that is, twelve moneths after  
God had warned this King by  
dreames and by Daniel to repent  
his finnes, he was strouting in his  
galleries, and thought what sinne  
should be next, as though hee had  
neuer heard of dreame or Prophe-

By this computation of sinne,  
wherin the moneths are obserued  
so exactly, how long Nabuchad-  
nezzar rebelled after hee was war-  
ned. Daniel shewes what a recko-  
ning God keeps of our moneths,  
and

and weekes and daies, which hee  
giues vs to repent, as he did to Na-  
buchadnezzar, & what account  
wee shall make of them, as Mabu-  
chadnezzar did, though we count  
no more of our age than the child  
doth of his youth, and haue done  
no more of our task at twenty thē  
when we were but ten, nor at thir-  
tie then whē we were twenty, nor  
at fortie then when we were thir-  
tie, yet we shal giue account of mo-  
houres in the houre of iudgment,  
and it shall be heavier to the olde  
than to the young, to you which  
haue the word, than to the which  
warre it and here is great ods be-  
tweene Nabuchadnezzar and vs,  
for hee which challenged Nabu-  
chadnezzar for twelue moneths  
since he was warned, may challenge  
vs of 12 yeres since we were warned  
and

and yet wee looke not for so great punishment as fel vpon *Nabuchadnezzar* for twelue moneths. Daniel names these twelue moneths, as though he would speake of a great matter, and shewes how worthie *Nabuchadnezzar* was to bee punished, because he might haue reformed his life since he was warned: for there were twelue monethes betweene his dreames and his banishment. But that yeare wherein hee had so manie warnings & teachings, was as vaine as the rest, and vainer then the yeares before: for now he should haue bene a mourner like the king of Niniue, when Ionas threatened destruction vnto them.

But like a victor of a countrie returned from battel, to solemnize his triumph, first hee deckes himselfe,

felfe, and then hee walkes his stati-  
 ons in it, and when hee hath fet all  
 thinges before him, which might  
 make him forget God, and hoist  
 himfelf in pride, like a ſerpent that  
 would burſt vnleſſe he diſcharged  
 ſome of his poyſon, he breakes out  
 and ſaith: *Is not this great Babel,*  
*which I haue built by the might of my*  
*power, for the honour of my maiestie?*  
 Wherein obſerue firſt what a glo-  
 rious opinion this vaine king had  
 of his vaine buildings: Secondly,  
 how that hee names himſelfe the  
 founder of them, as thogh he had  
 done all without an helpe. Third-  
 ly, that in all his workes he ſought  
 nothing but vaine glory, as he wit-  
 neſſeth againſt himſelfe, ſaying  
*which I haue built for the honour of my*  
*maiestie, not for the honor of Gods*  
*maiestie, but for the honor of my*  
 maiestie,

Math. 24. 2.

Psal. 127. 1.

2. King. 4

10.

maiestie. So first that which hee  
 should haue contemned, as Christ  
 did the beautie of the Temple, he  
 admired it, and nothing seemed  
 so glorious to him, as that which  
 made him shamefull to God. Se-  
 condly, that Citie which was built  
 by *Semiramis*, he arrogateth to him-  
 selfe, and neuer ioyned the chiefe  
 workemaister with him, but saith  
*which I haue built by the might of my  
 power*, when he should haue saide,  
 by the might of Gods power. For  
 vnllesse God builde the house, the  
 builders (saith Dauid) buildeth  
 but in vaine. Lastly, that which hee should  
 haue builde for the honour of  
 God, as the man built a chamber  
 for the Prophet, he builded for his  
 owne honor, as our *Nabuchadne-  
 zars* do. Therefore when all his ple-  
 sures

fures were prepared like a feast, &  
 he came to sit down at the banquet,  
 it happened to him as to the churl  
 in the Gospell, after he had filled  
 his barnes, when hee came to sing  
 to his hart, be merie my soule, that  
 night his soule was taken from Luk. 12. 14  
 him, and the deuilles made mer- 20.  
 rie with it in hell: so hee had fea-  
 thered his neast, and beganne to  
 crowe vppon the roose, *Is not this*  
*greate Babel, &c.* As if hee should  
 saie, Nowe Nabuchadnezzar,  
 make thee merrie, that houre his  
 honour was taken from him, for  
 a voice came downe from heauen  
 like the terrible hand which wrote  
 vpon the wall, when Baltazar sate Dan. 5. 5.  
 at his banquet, and dashed his pride  
 vpon such a rocke, that within an  
 houre all his pompe & pleasures &  
 treasures, suffered such a shipwrack  
 that

that his fall was more admired of all, then his glorie and buildinges were admired of himselfe. Thus al the ioy, and pleasures, and glory of pride, are spoken with a breath, & stopt with an other.

You haue heard what the voice spake from earth, nowe you shall heare what the voice sounds from heauen. These three verses following declare this kings fall, when, and how, and from whom it was. *While the wordes were yet, &c.* there is the time. *A voice, &c.* there is the iudge. *O king, &c.* there is the arraignment. *Thy kingdome, &c.* there is the iudgment. *He was driuen from men, & liued with beastes in the wildernes, till his hairs were grown like Eagles feathers,* there is the execution, and manner of his punishment. First of the time, *While, &c.*

As



As Daniel obserued the time when *Nabuchadnezzar* sinned, so he obserueth the time when *Nabuchadnezzar* is punished, as if G o d had lien in waite to catch him in his words, and take him at the trip; euen as hee watched Lots wife, Gen. 14. 26. when she looked backe, and transformed her into a pillar of salte, so soone as shee looked behinde. So now the Lord lay as it were in the skoute, to watch when *Nabuchadnezzar* spake treason, and to apprehend him vpon it. O *Nabuchadnezzar*, thou hast vanted these twelue moneths since I warned thee, and I made as though I heard not, but suffered thee to do and speake thy pleasure, and vauntest thou still? Surely thou shalt scape me no longer, I will not heare a worde more against mine honour: so hee cut-  
tet h

cut him off while the words were  
in his mouth, & propoundeth the  
wordes of iudgement against him.  
If you marke the time when the  
voice spake from heauen, you may  
see three wisdomes of God, first  
God takes him in his fault, that he  
might see his fault, as *Ieroboam* was  
stroken when hee stroke the Pro-  
phet, that he might know why hee  
was stroken. Then he takes him so-  
denly because he contemneth his  
warning, as the fire came vpon *Sodome*  
while they contemned *Lots*  
warning. Thirdly, God takes him  
wher he is pleasantest, & lustiest, &  
safest, in his pallace, which was like  
a castle, as hee tooke *Herod*, when  
his garde stode by him, that hee  
might see nothing can garde him  
from God, but God must garde  
him from daunger, or else Princes  
be

1. King. 13.  
4.

Gen. 19. 24

Act. 12. 23

be not safer than subiects: so thogh  
 a man sin often, and steale his sins  
 as it were without punishment,  
 yet at the last hee is tooke napping  
 while the wickednes is in his hand  
 as the Iewes were, while the quails Num. 11. 33  
 were in their mouthes. When hee  
 shall pay for all, whether it be after  
 twelue moneths, or twelue yeares,  
 whensoever it commeth, it will  
 seeme too soone. Vengeance doth  
 stay till sinne be ripe, & watch the  
 time when they are most occupi-  
 ed: then iudgement steps foorth,  
 like the Angell to stoppe Balaam Num. 22,  
22.  
 in his waye. Because the punish-  
 ment is more terrible and greuous  
 when they looke not for it (for the  
 worst that is, with like Balaam to  
 die the death of the righteous)  
 therefore God will crosse them in  
 that: though they prosper alwaies  
 B before,

before, yet their endes shall bee a kinde of iudgement vpon all their life, and a prophesie of torment, for all men to see what becomes of the wicked after death, that they may feare to bee like vnto them. As when we see some stricken dead while they forswear themselves at the barre : some fall downe vnder the table, while they sitte swilling at the wine : some stricken dumbe in the pulpit, while they preach vntruths : euen as the Philistines were slaine, while they feasted : and as Herode was shamed, while hee vaunted : and as 1.Kin. 13.4 Ieroboam was stricken, while hee stroke. What doth this teach vs, but that our sinnes depart from vs, so soone as they are done, vnto the Iudge, and there they accuse vs, as Caines murder cryed out against

gainst him, so soone as hee slewe Gen. 4  
 his brother. *I knowe thy works,* saith Reael. 3. 15.  
 God: hee may say, I knowe thy  
 wordes and thy thoughts too. For  
 Iudas could not goe so closelie a-  
 bout his treacherie, but that Christ  
 did knowe when the thought en- Math. 26.  
 tered into his heart, and heard 14. 15. 16.  
 when hee conferred also with the  
 Scribes, and sawe likewise when  
 he tooke the bribe, though he kept  
 a time to punish him, as hee saith,  
 in the 75 Psalme, the second verse.  
*When I see a conuenient time, then will  
 I execute iudgement.*

Now the time was come, when  
 this king should be made an exam-  
 ple vnto all other kinges after him,  
 to amend their liues, and reforme  
 their realme. When the Prophet  
 commeth from G o d vnto them,  
 to tell them what they should doe,

B 2

when

when dreame and Daniel had done what they could: now God calles foorth his iudgement, and bids them see what they can doe, and commaundes them to chafe *Nabuchadnezzar*, vntill hee haue lost his kingdome, vntill he be driuen out of his pallace, vntill he be degenerate like a beast, vntill his subiectes, and seruants, and pages, make their sport, and gaze and wonder at him, like a foole which goeth vnto the stockes, or a trespasser, which is gazed at vpon the pillorie: So this king was debased, when G o d heard him but vaunt of his buildings.

Therefore lette vs take heede, and bee carefull, after what sorte we speake, and what wordes slippe from vs, least G o d take vs in our lies, or othes, or slaunders, or ribauldrie,

bauldrie, as hee tooke *Nabuchadnezzar*, when his toong walked without a bitte : for if he had supposed that God had bene so neare, and that he would haue answered him as he did, he would haue held his peace, and laide his hand vpon his mouth, rather then pay so deare for a vaine worde, which did him no good when it was spoken.

The second note is of the iudge. *A voice came downe from heauen* : the controuling voice came downe from heauen, God is most offended with our sinne : for *Nabuchadnezzar* might haue spoken more than this, before any other man, because hee was a king, which delight in greater vanitie than building, yet no man saith, why doest thou so : because Salomon saith; Prou. 17.9.  
*He which repeateth a matter, seperate*

B &amp;

the

the prince, that is, hee which tels  
 Princes their fault, make them his  
 enemies: therefore since Iohn Bap-  
 tist died, onely God is left to re-  
 proue at that time by authoritie:  
 yet one in heauen had an eare,  
 and a toong, and checkt the king  
 as boldly, as euer the king checkt  
 his subiectes. When the voyce  
 from earth spake vainely, the voice  
 from heauen spake iudgement.  
 Here is the king of heauen against  
 the king of earth, the voice of God  
 against the voice of man: a deuine  
 wrath, warring with an humane  
 pride: the fire is kindled, woe to  
 the stubble. The Lord of hostes is  
 in armes against the Lorde of Ba-  
 bel, and beginnes to laye handes  
 on him, and to thrust him out of  
 his throne. First hee rattels him  
 like a thunder: *O king Nabuchad-  
 nezzer,*



nezzar, as if hee should say, for all thou art a king, thou shalt see whether another be about thee. Nowe gard thy person, now defend thy honor: for he whom thou hast despised, threatneth to take thy kingdom from thee: go now & walke in thy gallery, fetch one turn more before thou be turned out of dore, and walke with the beastes in the forrest. Now hee comes to the arraignment, and calls him to the bar. *O king Nabuchadnezzar, to thee be it spoken*: he was neuer called king with lesse reuerence, nor had such pay for sinne in all his raigne. God giues him his title, but hee tels him his lot: he calls him king, but without a kingdom, as if hee saide, late king of *Babel*, holde vp thy hande: here a king is arraigned in his kingdom, & no euidence giuen against

B 4

him,

him, but as though he had witnessed against himselfe, as all sinners doe, God condemneth them out of his owne mouth, and to open his eares, he calls him by his owne name, *O king Nabuchadnezzar*, as the prisoner is cald when he holds vp his hand at the barre. Then hee pronounceth the iudgement, *To thee be it spoken*, to thee which aduanceth himselfe like God, to thee which wouldest not be warned by the Prophet, to thee which didst all for thine owne honour. Nowe hearken to the iudgement, *Thy kingdome is departed from thee*, thou shalt be driuen out of thy pallace, they which shoulde honour thee shal expulse thee, thou shalt raigne with the beasts in the desert, there shall be thy dwelling seuen yeres, goe now and stalke in the woods,

as

as thou didst in thy pallaces, and when thou art among the lions & wolues, and Beares, looke vnto Babel which thou hast builde. How doth this speech differ from Nabuchadnezzers speech: his words were but wordes, but Gods words were, *He spake*, and it was done. For Gen. 1. in the same houre that which was spoken was done (sayth Daniel) & whatsoeuer the same voicethreatneth vnto our sinnes or vnto the sinner, shalbe done at first or at last. To Nabuchadnezzar it was sayd, *Thy kingdome shall be taken from thee*: to vs it is sayd, Thy life shall be taken from thee: to him it was said, *Thou shalt be thrust forth into the desert*; to vs it is sayd, Thou shalt bee throwen forth into darknesse: to him it was sayde, *Thou shalt bee like beasts*: to vs it is said, Thou shalt be like

like the dampned. Shall not the voice spoken to vs be remembred with God, as wel as the threatning menaced to him?

This voice came from heauen, and therefore it spake home, not like them which glide by the faultes of Princes, and whisper behind their backs, as though they would reprove them if they durst, but for feare least the Prince, or Councellour, or Iudge, or Magistrate, should take it as hee meanes it, and think that he aimes at them, which makes them speake in parables, as though they woulde cast a vaile ouer their reproofe, and eate their message before they haue spokē it. The holy Ghost teacheth vs here to reprove, so that whosoever sinneth, may knowe, that thou speakest to him. Hee which speaketh

eth from heauen (as the voice did) must speake like Iohn Baptista among the Publicans and harlots, and souldiers, as though hee went from one to another, and sayde, this is spoken to thee, this is spoken to thee, this is spoken to thee. For vnlesse wee come neere these mortall Gods and proude Nabuchadnezzers, as neere as *Elias* came to *Achab*, when he sayd, *It is thou that troublest Israel*, they will possit it o-uer, and thinke that thou speakest not to them, vntill thou speakest plainly, as this voyce spake from heauen, *To thee bee it spoken*. And then they will reforme the matter, or else *God* will shew some iudgement vppon them, as he did here vpon this great King Nabuchadnezzar. Now the decree goeth forth, that Nabuchadnezzar shall

1. Kin. 18.

17.

shall be king no more. *Thy kingdom is departed from thee*. This is such a saying, as if Nabuchadnezzar had thought of it before, hee would haue wept when hee vaunted, to thinke his honor was going from him, when he thought it was coming to him: yet his kingdome was not departed from him, & yet God saith, *Thy kingdome is departed from thee*, because thy decree was past, which should as surely come to passe, as if it were past alreadie. Therefore because we care not so long as the Prophet saith, we shall die, we shall suffer, we shall answer, they leaue *Shall*, and say *Now*, as God said to Abimilec: *Thou art a dead man, not thou shalt, but thou art dead*, which roused him more, then if hee had threatened him an hundred deaths, because hee thought  
that

Gen. 20. 3.

that he should die presently: so the holy Ghost is forced as it were to exceed, and speake more than wee thinke hee should speake, for the hardnes of our hearts, which heare like stones, and goe like snailles. If we haue but a weeke to repent, we will defer it to the last day, that we may sinne all the rest.

Therefore it was meete to saye,  
*Thy kingdome is departed from thee.*  
 That seeing his iudgement should not stay, hee should not stay his repentance. If this voice had saide,  
*Thy Babel shall sinke, as Nemrods Babel did,* it seemed he would haue thought his honour buried, but when he was stript, not only of his pallace, but also of his kingdome, what heauie newes was this vnto him, which thought himself equal with God, and now may not bee a  
 king?

King. But when hee was thrust among beasts to eat grasse with oxen, what a downfal was this to be brought vnder all his subiectes, which spake euen now as though there were none but he: and now his seruants seruant would not be like vnto him: So the king of kings will be honoured of kings, as they are of their subiects, or else he will tread vpon their crowns, and they shall heare the same at last, *Thy kingdom shalt depart from thee.* Now followeth the execution of this iudgement, for Daniel sayth, *The same houre all this was fulfilled.* So he shewes the order of it, as a prisoner is brought to the barre, and lead to the gybbet, so this king was drawn from his throne, and turned into the wildernesse, where hee abode among wilde beasts so long, *Till his haire*



*haires were growen like Eagles feathers, and his nailes like birdes clawes.*

When God began, he made hast, it was long before hee spoke, but when hee spoke, hee did it, and effected in an houre all that hee dreamed, and the Prophet had foretold. Then was fulfilled, *The pride of man shall bring him low:* Euen in that houre that Nabuchadnezzar aduanced himselfe more then before, in the same houre hee was brought vnder all his subiects, all his seruantes and pages: so hee which sets vp can pull downe, hee which gaue can take, hee which made canne destroye.

Therefore let no man vaunt though hee were a king of his house or land, or farne or children  
but

but know that he should haue nothing, if God did not regarde him more than other: and thinke when thou doest reade this storie, whether thou bee not as proude of thy wealth, as *Nabuchadnezzar* was of his pallace: whether thou bee not as proud of thy children, as *Nabuchadnezzar* was of his kingdome: whether thou bee not as proud of thy parentage, as *Nabuchadnezzar* was of his honour: whether thou be not so proud of thy learning, as *Nabuchadnezzar* was of his traine. If thou be not so proud, then God doth say no more, *O king, to thee be it spoken, these blessings shall be taken from thee*. For, hath God taken no mans kingdom from him but *Nabuchadnezzers*? Hath he taken no mans office from him but *Iudas*? hath he taken no mans riches from him

him but *Iobs*: How did Antiochus  
and Iulian, and Herod, and Saul,  
and Athalia, and Iezabel, and Ri-  
chard the thirde goe from their  
throanes, as if God had pulled the  
out by the eares: he had no respect  
vnto their persons, but vsed them  
like beasts, as hee did Nabuchad-  
nezzer, & fulfilled his threatning.

*The candle of the wicked shall bee put  
out.* Therefore as Christ saith vnto  
them which turne back, *Remember  
Lots wife*: so I saie to them which  
beare high mindes, and proude  
lookes, and stout wordes, remem-  
ber king Nabuchadnezzar, how  
God resisteth the proud. Nowe if  
anie man long to be resolued, how  
this king was chaunged to a beast,  
he must not imagine anie strange  
metamorphosis, or popish tran-  
substantiation, as though his shape

C

were

21117

were altered or his manhood removed, or that he put on hornes & hoofe, as the Poets faine of Acteon, for the voice doth not saie that he should become a beast, but that he should dwell with the beastes. Daniel doth not saie, that his head or arms, or legs were transformed, but that the haire of his head & the nailes of his fingers did grow lyke Eagles feathers, & like birds claws, as euerie mans haire and nailes wil if he do not pare them. Lastly, Nabuchadnezzar saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare that he was not changed in bodie, but in minde: not in shape, but in quality. A sauage manner came on him, like that which droue Caine frō the companie of men, & he became

Gen 4.12.

came like a Satire or wilde man, which differeth not from a beast but in shape: though hee was not turned to a beast, yet this was a strange alteration, to bee so chaunged in an houre, that his nobles abhorred him, his subiects despised him, his seruants forsooke him, none woulde companie with him but the beastes. Consider this all that aduance themselues against God and despise his word, as Nabuchadnezzar did. Take warning by a king, which euen now walked in his galleries, and his nobles serued him in his pallace, with all dishes that the aire, or sea or lande could afford: now hee is turned to grasse and feede like an ox with the beasts in the wildernes. This was to shew that God makes no more account of the wicked then

C 2

of

of beasts, and therefore the holie  
 Chost calleth them often by the  
 name of beasts: shewing how that  
 sinne and pleasure make men lyke  
 beasts, whē they haue abused their  
 wits often, and peruered their rea-  
 son, at last God takes their vnder-  
 standing from them, and they be-  
 come like beastes, loathsome to  
 themselves and others: many such  
 beasts we haue stil like Nabuchad-  
 nezzer, who were fitter to liue in  
 the desert amongst Lyons, then  
 in Townes amongst men, where  
 they infect more then the plague.  
 Thus if you haue not considered  
 the beastlines of sinne, looke vpon  
 Nabuchadnezzar like a beast. If  
 thou wouldst see the guilt of it,  
 Gen. 4. 13. looke vpon wandering Cain. If  
 thou wouldst see the frenzie of it,  
 1. Sam. 16.  
 14. looke vpon frantike Saule, If  
 thou

thou wouldst see the feare of it,  
 looke vpon trembling Baltazer, Dan. 5. 6.  
 If thou wilt see the shame of it,  
 looke vpon Haman hanging vpon Hester, 7. 10  
 his gallowes. If thou wilt see the  
 ende of it, looke vpon the glutton Luk. 16. 23.  
 frying in hell. These are the pic-  
 tures of sinne, which God hath set  
 for a terrour before vs, like the pil- Gen. 19. 26.  
 ler of salte, or Achans sepulcher to Iosua. 7. 26.  
 speake to vs. Take heede by those,  
 when I haue warned you, as I war-  
 ned them, I will punish you, as I  
 punished them.

This is the Epitaph, as it were,  
 which God ingraues vpon Nabu-  
 chadnezzers sepulcher.

*Be thou an example to kings and ru-  
 lers, for all the children of pride to be-  
 ware how they sette themselves against  
 him who aduanced them.*

Thus he which sets vp, can pull  
 down,

down. Did not I send thee dreams  
to warne thee? Did not I sende a  
Prophet to warne thee? If either of  
them would haue serued, thou  
mightst haue ruled still, and walk-  
ed in thy galleries, and feasted in  
thy pallace, and iudged vpon thy  
throne, and died a king. But nowe  
thy kingdome is departed from  
thee, who would be like *Nabuchad-  
nazzar*, now the king is like a beast.  
If this heathen was thus challen-  
ged for his warning, which had  
heard but one Prophet, wee maye  
tremble to thinke, what wee shall  
aunswere for our warning, which  
haue beene threatened as often as  
the Israelites, and yet prouoke the  
Lord while he serueth vs, like those  
which curse the sunne, while it shi-  
neth vpon them.

Thus haue you seene the fall of  
pride.



pride. Euen now he said, *Is not this great Babel?* Now he may say : Is not this vnhappy *Babel?* Euen now hee saide, *which I haue built by the might of my power :* and now he may say : which I haue built by the vanitie of my pride : euen now hee said, *for the honor of my maiestie :* now hee may saye, for the ruine of my kingdome : yet after this he rose againe, and came to himselfe, and receiued his kingdome, and honored him which punished him so :  
 but the time wil preuent me  
 to speake of his restitution,  
 therefore  
 here I end.

FINIS.

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1591.

pride. Euen now he said, I was the  
 great Babel. Now he may say: Is  
 not this vanity? Euen now  
 he said, when I was built by the  
 might of my power: and now he may  
 say: when I have built by the  
 might of my power: euen now he  
 said, when the power of my might was  
 in my hand: for the ruin of my  
 kingdom: yet he was the power of  
 grace, and came to himself: and  
 received his kingdom, and hono-  
 red him which punished him for  
 his sin: and he will be praised  
 for ever of his nation.  
 Amen.

FINIS.

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